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CONCERNING THE  
WHITE HORSE  
MENTIONED IN THE  
REVELATION, Chap. XIX.



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CONCERNING THE  
WHITE HORSE

MENTIONED IN THE  
REVELATION, Chap. XIX.

W I T H

EXTRACTS from the ARCANA CŒLESTIA,

CONCERNING


The Word and it's Spiritual  
or Internal Sense.

To which are added,

REMARKS ON THE SOULS OF BEASTS,  
AND THE LIFE OF VEGETABLES.

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TRANSLATED FROM THE LATIN OF  
The Hon. EMANUEL SWEDENBORG.

Originally published in the Year 1758. 

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1788.

THE WHITE HORSE

REVELATION OF THE

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CONCERNING THE  
WHITE HORSE,  
MENTIONED IN THE  
REVELATION,  
CHAP. XIX.

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I. IN the Revelation of John the Word is thus described as to it's spiritual or internal Sense, "*I saw Heaven open,*  
"*and behold a WHITE HORSE, and he who*  
"*sat thereon was called Faithful and True,*  
"*and in Righteousness doth he judge and*  
"*make War: His Eyes were a Flame of*  
"*Fire; and upon his Head were many Dia-*  
"*dems; having a Name written which no*  
"*one knew but Himself: And he was clothed*  
"*with a Vesture tinged with Blood; and*  
"*his Name is called the WORD OF GOD.*  
"*And the Armies, which were in the Hea-*  
A "vens,



*"vens, followed him on white Horses,*  
*" clothed in fine Linen white and clean;*  
*" and he bath on his Vesture and on his*  
*" Thigh a Name written, KING OF KINGS,*  
*" and LORD OF LORDS,"* Chap. xix. 11,  
 12, 13, 14, 16. It is impossible for any  
 one to know what each of these Expres-  
 sions implies, except from the internal  
 Sense; it is manifest that every Expres-  
 sion is in some Respect representative and  
 significative, as when it is said, that Hea-  
 ven was open, that there was a white  
 Horse, that he who sat on him was faith-  
 ful and true, and that in Righteousness  
 he judgeth and maketh War, that his  
 Eyes were a Flame of Fire, that on his  
 Head were many Diadems, that he had  
 a Name which no one knew but Himself,  
 that he was clothed in a Vesture tinged  
 with Blood, that the Armies which were  
 in the Heavens followed him on white  
 Horses, that they were clothed with fine  
 Linen white and clean, and that on his  
 Vesture and on his Thigh he had a Name  
 written :



written: It is expressly said, that the Word is here described, and the Lord who is the Word, for it is said, "*His Name is called the Word of God;*" and afterwards, "*He bath on his Vesture and on his Thigh a Name written, KING OF KINGS and LORD OF LORDS.*" From the Interpretation of each Expression it evidently appears, that in the above Passage the Word is described as to it's spiritual or internal Sense; by Heaven being open is represented and signified, that the internal Sense of the Word is seen in Heaven, and consequently by those in the World to whom Heaven is open; Horse which is white represents and signifies the Understanding of the Word as to the interior Things thereof; that this is the Signification of the white Horse, will be shewn presently; that He who sat on him is the Lord as to the Word, consequently the Word, is manifest, for it is said, "*His Name is called the Word of God;*" who, by Virtue of Good, is called faithful and

judging in Righteousness, and by Virtue of Truth is called true and making War in Righteousness; for the Lord Himself is Righteousness; his Eyes were a Flame of Fire, signify Divine Truth derived from the Divine Good of his Divine Love; the many Diadems on his Head, signify all the Goods and Truths of Faith; having a Name written which no one knew but Himself, signifies that the Quality of the Word in the internal Sense is seen by no one but Himself, and to whom He reveals it; clothed with a Vesture tinged with Blood, signifies the Word in the Letter to which Violence hath been offered; the Armies in the Heavens which followed him on white Horses, signify those who are in the Understanding of the Word as to it's Interiors; clothed with fine Linen white and clean, signifies the same Persons principled in Truth originating in Good; a Name written on the Vesture and on the Thigh, signifies Truth and Good, and the Quality

lity of each. From these Particulars, and from those which precede and follow in that Chapter, it is evident, that therein is predicted, that about the last Time of the Church the spiritual or internal Sense of the Word will be opened; what shall come to pass at that Time, is also described in the same Chapter, Verses 17, 18, 19, 20, 21. That this is the Signification of the Words above-mentioned, it is unnecessary to prove in this Place, as they are particularly explained in the HEAVENLY MYSTERIES; where it is shewn, that the Lord is the Word, because He is Divine Truth, n. 2533, 2803, 2884, 5272, 7835. That the Word is Divine Truth, n. 4692, 5075, 9987. That forasmuch as the Lord is Righteousness, therefore it is said, He who sat upon the Horse doth in Righteousness judge and make War; that the Lord is called Righteousness for this Reason, because of his own proper Power He hath saved Mankind, n. 1813, 2025, 2026, 2027,



9715, 9809, 10019, 10152. And that Righteousness is Merit which belongs to the Lord alone, n. 9715, 9979. That his Eyes being a Flame of Fire, signify Divine Truth originating in the Divine Good of Divine Love, is because Eyes signify the Understanding and the Truth of Faith, n. 2701, 4403 to 4421, 4523 to 4534, 6923, 9051, 10569; and Flame of Fire the Good of Love, n. 934, 4906, 5215, 6314, 6832. That the Diadems which were on his Head signify all the Goods and Truths of Faith, n. 114, 3858, 6335, 6640, 9863, 9865, 9868, 9873, 9905. That having a Name written which no one knew but Himself, signifies that the Quality of the Word in the internal Sense is seen by no one but Himself, and to whom he reveals it, is because Name signifies the Quality of a Thing, n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237, 3421, 6674, 9310. That clothed with a Vesture tinged with Blood, signifies the Word in the Letter to which Violence has



has been offered, is because Vesture signifies Truth by Reason that it invests Good, n. 1073, 2576, 5248, 5319, 5954, 9212, 9216, 9952, 10536; that it particularly signifies Truth in the Ultimates, consequently, the Word in the Letter, n. 5248, 6918, 9158, 9212; and that Blood signifies Violence offered to Truth by Falsity, n. 374, 1005, 4735, 5476, 9129. That the Armies in the Heavens which followed Him upon white Horses, signify those who are in the Understanding of the Word as to it's Interiors, is because Armies signify those who are in the Truths and Goods of Heaven and the Church, n. 3448, 7236, 7988, 8019; and Horse signifies the Understanding, n. 3217, 5321, 6125, 6400, 6531, 6534, 7024, 8146, 8318; and white signifies Truth, which is in the Light of Heaven, or interior Truth, n. 3301, 3993, 4007, 5319. That clothed with fine Linen white and clean, signifies the same Persons principled in Truth originating in Good, is because fine  
Linen

Linen or Lawn signifies Truth from a celestial Origin, which is Truth derived from Good, n. 5319, 9469. That a Name written on the Vesture and on the Thigh, signifies Truth and Good, and the Quality of each, is because Vesture signifies Truth, and Name Quality, as observed above, and Thigh signifies the Good of Love, n. 3021, 4277, 4280, 9961, 10485. King of Kings and Lord of Lords is the Lord with Respect to Divine Truth and Divine Good; that he is called King from Divine Truth, n. 3009, 5068, 6148; and that he is called Lord from Divine Good, n. 4973, 9167, 9194. Hence it appears, what is the Quality of the Word in it's spiritual or internal Sense, and that there is not a single Expression therein, which doth not signify and imply something spiritual, relative to Heaven and the Church.

2. In the Prophetical Parts of the Word Mention is very often made of Horse, but heretofore no one hath known, that

that Horse signifies the Understanding, and Horseman an intelligent Person, and this possibly because it seems strange and wonderful, that by Horse such a Thing should be signified in a spiritual Sense, and hence in the Word; but nevertheless that it is really so, may evidently appear from many Passages therein, from which I intend only to select the following. In the Prophecy of Israel, it is said of Dan, “ *Dan shall be a Serpent on the Way, a Serpent Dart on the Path, biting the Heels of the Horse, and his Rider shall fall backwards,*” Gen. xlix. 17, 18: No one can understand the Meaning of this Prophecy concerning one of the Tribes of Israel, unless he knows what is signified by Serpent, and what by Horse and Rider; every one knows, that there is something spiritual involved therein; what therefore each particular Expression signifies, may be seen in the HEAVENLY MYSTERIES, n. 6398, 6399, 6400, 6401, where this Prophecy is explained. So in Habakkuk,



kuk, "God thou ridest on thy Horses, thy  
 "Chariots are Salvation, thou hast caused  
 "thy Horses to tread in the Sea," iii. 8,  
 15: That Horses here have a spiritual  
 Signification, is evident, for the Passage  
 treats concerning God; in any other  
 Sense, what could be meant by saying,  
 that God rides upon his Horses, and that  
 he caused his Horses to tread on the Sea?  
 So in Zechariah, "In that Day there shall  
 "be on the Bells of the Horse Holiness to  
 "Jehovah," xiv. 20; where the same  
 spiritual Signification is implied. So in  
 the same Prophet, "In that Day, saith  
 "Jehovah, I will smite every Horse with  
 "Astonishment, and the Rider with Mad-  
 "ness; and upon the House of Judah will  
 "I open mine Eyes, and I will smite every  
 "Horse of the People with Blindness," xii.  
 4, 5: The Subject there treated of is  
 the Vastation of the Church, which takes  
 Place when there is no longer the Under-  
 standing of any Truth; and is described  
 thus by Horse and Rider; what else  
 could be the Meaning of smiting every  
 Horse



Horse with Astonishment, and of smiting  
 the Horse of the People with Blindness?  
 What has this to do with the Church  
 [if taken in a literal Sense?] So in Job,  
 "God made him to forget Wisdom, and  
 hath not imparted to him Intelligence,  
 near the Time he elevated himself on high,  
 he derideth the Horse and his Rider,"  
 xxxix. 17, 18, 19, &c. That by Horse  
 is here signified Understanding, is mani-  
 festly evident. In like Manner in David,  
 where God is said "*to ride on the Word of*  
 "*Truth,*" Psalm xlv. 4; and in many  
 other Places. Moreover, who can dis-  
 cover the Reason; why Elijah and Elisha  
 were called the Chariot of Israel and the  
 Horsemen thereof; and why the Boy of  
 Elisha saw the Mountain full of Horses  
 and Chariots of Fire, except it be known  
 what is signified by Chariots and Horse-  
 men, and what is represented by Elijah  
 and Elisha; for Elisha said to Elijah,  
 "My Father, my Father, the Chariot of  
 Israel and the Horsemen thereof," 2 Kings  
 ii. 11,

ii. 11, 12; and Joash the King said to Elisha, "*My Father, my Father, the Chariot of Israel and the Horsemen thereof,*" 2 Kings xiii. 14; and speaking of the Boy of Elisha, "*Jehovah opened the Eyes of the Boy, and he saw, and behold the Mountain full of Horses and fiery Chariots round about Elisha,*" 2 Kings vi. 17. The Reason why Elijah and Elisha were called the Chariot of Israel and the Horsemen thereof, is because each represented the Lord as to the Word, and by Chariot is signified Doctrine drawn from the Word, and by Horsemen Intelligence: That Elijah and Elisha represented the Lord as to the Word, may be seen in the HEAVENLY MYSTERIES, n. 5247, 7643, 8029, 9327; and that Chariots signify Doctrine drawn from the Word, n. 5321, 8215.

3. The sole Ground of this Signification of Horse, as denoting the Understanding, is from the Representatives in the

the Spiritual World; in that World are frequently seen Horses with Riders upon them, and also Chariots, and there, every one knows that they signify Things Intellectual and Doctrinal; I myself have often observed, when any were thinking from their Understanding, that at such Times they appeared as if riding on Horses; in this Manner did their Meditation represent itself before others, although they themselves were ignorant of it. There is also a Place in the Spiritual World, where many assemble, who from the Understanding think and speak concerning the Truths of Doctrine; and when others approach, they see the whole Plain covered with Chariots and Horses: Novitiate Spirits, who are astonished at the Sight, and wonder whence it proceeds, are instructed that it is an Appearance resulting from their intellectual Thought: That Place is called the Assembly of the Intelligent and the Wise Ones. I have likewise seen bright Horses

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and



and Chariots of Fire, when certain Spirits were taken up into Heaven, which was a Sign that they were then instructed in the Truths of Heavenly Doctrine, and become intelligent Ones, and thus were taken up: On seeing which, it occurred to my Mind, what is signified by the Chariot of Fire, and the Horses of Fire, which carried Elijah up into Heaven; and what is signified by the Horses and Chariots of Fire that were seen by the Boy of Elisha, when his Eyes were opened.

4. That such was the Signification of Chariot and Horse, was perfectly well known in the Ancient Churches, for those Churches were Representative Churches, and with the People thereof, the Science of Correspondences and Representations was the chief of all Sciences: From those Churches the Signification of Horse, as expressive of the Understanding, was derived to the wise Men round about, even into Greece: Hence it was, when they  
would



would describe the Sun, in which they placed the God of their Wisdom and Intelligence, that they attributed to it a Chariot and four Horses of Fire: And when they would describe the God of the Sea, since by the Sea were signified Sciences derived from the Understanding, that they also attributed Horses to him. And when they would describe the Rise of the Sciences from Understanding, that they also feigned a winged Horse, which with it's Hoof broke open a Fountain, at which were nine Virgins called the Sciences; for from the Ancient Churches they received this Knowledge, that by Horse is signified the Understanding, by Wings spiritual Truth, by Hoof what is scientific from the Understanding, and by Fountain Doctrine from which Sciences are derived. Nor is any Thing else signified by the Trojan Horse, than Artifice or Cunning exercised by their Understanding in destroying the Walls. Indeed in our Day, when the Understand-

ing is described after the Manner received from those Ancients, it is usual to figure it by a flying Horse or Pegasus; so likewise Doctrine is described by a Fountain, and the Sciences by Virgins; but scarce any one knows, that by Horse in the mystic Sense is signified the Understanding; still less that those Significatives were derived from the Ancient Representative Churches to the Gentiles.

5. Since by the White Horse is signified the Understanding of the Word as to it's spiritual or internal Sense, now follow those Particulars relative to the Word and that Sense, which are proved in the *ARCANA CŒLESTIA*; for in that Work the whole Contents of Genesis and Exodus are explained according to the spiritual or internal Sense of the Word.



EXTRACTS

E X T R A C T S  
FROM THE  
ARCANA CŒLESTIA,  
RELATIVE TO THE WORD  
AND IT'S  
SPIRITUAL OR INTERNAL SENSE.



6. *O*F the Necessity and Excellency of the Word. That from the Light of Nature Nothing can be known of the Lord, of Heaven and Hell, of the Life of Man after Death, nor of Divine Truths by which Man acquireth spiritual and eternal Life, n. 8944, 10318, 10319, 10320. That this may appear manifest from the Consideration, that many, and



amongst them the Learned, do not believe those Things, although they are born in a Country where the Word is received, and are thereby instructed in such Belief, n. 10319. That therefore it was necessary there should be some Revelation from Heaven, for Man was born to become an Inhabitant of Heaven, n. 1775. That therefore in every Age of the World there has been a Revelation, n. 2895. Of the various Kinds of Revelation which have successively been made to the Inhabitants of this Earth, n. 10355, 10632. That to the most ancient Men, who lived before the Flood, whose Time was called the golden Age, there was an immediate Revelation, and of Consequence Divine Truth was inscribed on their Hearts, n. 2896. That the ancient Churches, which existed after the Flood, had an Historical and Prophe-tical Word, n. 2686, 2897; *concerning which Churches, see the NEW JERUSALEM AND IT'S HEAVENLY DOCTRINE*, n. 247.  
That

That it's Historical Parts were called the Wars of Jehovah, and it's Prophetical Parts Enunciations, n. 2897. That that Word, with Respect to Inspiration, was like unto our Word, but accommodated to those Churches, n. 2897. That it was quoted by Moses, n. 2686, 2897. But that that Word was lost, n. 2897. That Prophetical Revelations were also made to others, as appears from the Prophecies of Baalam, n. 2898.

That the Word is Divine in all and every particular Part, n. 639, 680, 1032r, 10637. That the Word is Divine and Holy as to every Point and Iota, from Experience, n. 1349. How it is explained at this Day, that the Word is inspired as to every Tittle thereof, n. 1886.

That the Church in an especial Manner is wherever the Word is received, and thereby the Lord known, and Divine Truths

Truths revealed, n. 3857, 10761. But that it does not follow from thence, that all belong to the Church, who are born in a Country where the Word is received and thereby the Lord is known; but they only are of the Church, who are regenerated by the Lord through the Truths of his Word, that is, who live according to the Truths therein, consequently who live a Life of Love and Faith, n. 6637, 10143, 10153, 10578, 10645, 10829.

7. *That the Word is understood only by those who are enlightened.* That human Reason cannot comprehend divine; nor even spiritual Things, unless it be enlightened by the Lord, n. 2196, 2203, 2209, 2654. Consequently that they only who are enlightened comprehend the Word, n. 10323. That the Lord enableth those who are enlightened to understand Truths, and to discern those Things which appear contradictory to each other, n. 9382, 10659. That the  
Word



Word in it's literal Sense appears inconsistent, and that in some Places it seems to contradict itself, n. 9025. And that therefore by those who are unenlightened it may be so explained and applied as to confirm any Opinion or Heresy, and to defend any Lust, however worldly and corporeal, n. 4738, 10339, 10401. That they are enlightened from the Word, who read it from the Love of Truth and Goodness, but not they who read it from the Love of Fame or Honour, that is, from the Love of Self, n. 9382, 10548, 10549, 10550. That they are enlightened who are in the Good of Life, and thereby in the Affection of Truth, n. 8694. That they are enlightened, whose Internals are open, or who as to their internal Man are capable of Elevation into the Light of Heaven, n. 10401, 10402, 10691, 10694. That Illumination is an actual Opening of the Interiors of the Mind, and also an Elevation into the Light of Heaven, n. 10330. That there is an Influx of Sanctity from the  
 Internal,

Internal, that is, from the Lord through the Internal, with those who esteem the Word holy, though they themselves are ignorant of it, n. 6789. That they are enlightened, and see the Truths of the Word, who are led by the Lord, but not they who are under Self-Guidance, n. 10638. That they are led by the Lord, who love Truth for it's own Sake, or in other Words, who love to live according to Divine Truths, n. 10578, 10645, 10829. That the Word is made alive in Man according to the Life of his Love and Faith, n. 1776. That the Things derived from Self-Intelligence have no Life in themselves, because from Man's Propriety or Selfhood there proceeds Nothing that is good, n. 8941, 8944. That they, who have much confirmed themselves in false Doctrine, are not capable of Illumination, n. 10640.

That it is the Understanding which receiveth Illumination, n. 6608, 9300. That the Understanding is the Recipient  
of

of Truth, n. 6242, 6608, 10659. That concerning every Doctrinal of the Church, there are Ideas of the Understanding and of the Thought thence proceeding, according to which the Doctrinal is perceived, n. 3310, 3825. That the Ideas of Man, during his Life in the World, are natural, because he then thinks in a natural Sphere; but that still spiritual Ideas are concealed therein, with those who are in the Affection of Truth for it's own Sake, and that Man cometh into these Ideas after Death, n. 3310, 5510, 6201, 10236, 10240, 10550. That without Ideas of the Understanding and of the Thought thence derived, on any Subject, there can be no Perception, n. 3825. That Ideas concerning the Things of Faith are laid open in another Life, and their true Nature and Quality clearly discerned by the Angels, and that Man then becomes associated with others according to those Ideas, so far as they proceed from the Affection which is of Love, n. 1869,



n. 1869, 3320, 5510, 6201, 8885. That therefore the Word can be understood by none but a rational Man; for to believe any Thing without an Idea thereof, and without a rational View of the Subject, is only to retain in the Memory Words destitute of all Life of Perception and Affection, which in Fact is not believing, n. 2533. That it is the literal Sense of the Word which admitteth of Illustration, n. 3619, 9824, 9905, 10548.

8. *That the Word cannot be understood but by Doctrine taken from the Word.* That the Doctrine of the Church must be derived from the Word, n. 3464, 5402, 6832, 10763, 10765. That the Word is unintelligible without Doctrine, n. 9025, 9409, 9424, 9430, 10324, 10431, 10582. That true Doctrine is as a Candle to those who read the Word, n. 10401. That genuine Doctrine must be formed by those who are in Illumination from the Lord, n. 2510, 2516, 2519, 2524, 6 10105.

10105. That the Word is intelligible by Means of Doctrine formed by one who is in Illumination, n. 10324. That they who are in Illumination, form for themselves Doctrine from the Word, n. 9382, 10659. A Description of the Difference between those who teach and learn from the Doctrine of the Church, and those who teach and learn from the literal Sense of the Word only, n. 9025. That they who abide in the literal Sense of the Word without Doctrine, attain to no Understanding concerning Divine Truths, n. 9409, 9410, 10582. That they fall into many Errors, n. 10431. That they who are in the Affection of Truth for the Sake of Truth, when they come to Years of Maturity, and are capable of exercising their own Understanding, do not implicitly abide in the Doctrinals of their respective Churches, but examine from the Word whether they be true or not, n. 5402, 5432, 6047. That otherwise every Man's Faith would

C

be

be built on the Authority of another, and they would receive as Truth that only which was instilled into them by their Parents, whether they were Jews or Greeks, n. 6047. That nevertheless such Things as are become Matters of Faith from the literal Sense of the Word, are not to be extinguished till after a full and attentive Examination, n. 9039.

That the true Doctrine of the Church is the Doctrine of Charity and Faith, n. 2417, 4766, 10763, 10765. That the Doctrine of Faith does not constitute the Church, but the Life of Faith, which is Charity, n. 809, 1798, 1799, 3834, 4468, 4677, 4766, 5826, 6637. That Doctrinals are of no Account, unless the Life be directed thereby; and that every one may see they are for the Sake of Life, and not merely for the Memory, and Thought thence derived, n. 1515, 2049, 2116. That in the Churches at this Day the Doctrine of Faith



Faith is taught, and not the Doctrine of Charity, the latter being degraded to a Science, which is called Moral Theology, n. 2417. That the Church would be one, or undivided, if Purity of Life, and Charity, were accounted the distinguishing Marks of Church-Membership, n. 1285, 1316, 2982, 3267, 3445, 3451, 3452. How much superior the Doctrine of Charity is to that of Faith separate from Charity, n. 4844. That they who know Nothing concerning Charity, are in Ignorance with Respect to heavenly Things, n. 2435. That they who hold only the Doctrine of Faith, and not of Charity, fall into Errors; which Errors are also described, n. 2417, 2383, 3146, 3325, 3412, 3413, 3416, 3773, 4672, 4730, 4783, 4925, 5351, 7623 to 7677, 7752 to 7762, 7790, 8094, 8313, 8530, 8765, 9186, 9224, 10555. That they who are only in the Doctrine of Faith, and not in the Life of Faith, which is Charity, were formerly called Uncircumcised,

cumcised, or Philistines, n. 3412, 3413, 3463, 8093, 8313, 9340. That the Ancients taught the Doctrine of Love to the Lord and Charity towards their Neighbour, and made the Doctrine of Faith subservient thereto, n. 2417, 3419, 4844, 4955.

That Doctrine formed by an enlightened Person may afterwards be confirmed by Things rational and scientific; and that thus it becomes more intelligible, and is corroborated, n. 2553, 2719, 2720, 3052, 3310, 6047. *See more on this Subject in the NEW JERUSALEM AND IT'S HEAVENLY DOCTRINE*, n. 51. That they who are in Faith separate from Charity, would have the Doctrinals of the Church implicitly believed, without any rational Intuition, n. 3394.

That it is not the Part of a wise Man to confirm a received Opinion, but to see whether it be true or not before he confirmeth

firmeth it; and that this is the Case with those who are enlightened, n. 1017, 4741, 7012, 7680, 7950. That the Light of Confirmation is a natural Light, and not spiritual, and in the Power even of bad Men to attain unto, n. 8780. That every Thing, however false, may be so far confirmed, as to acquire the Appearance of Truth, n. 2482, 2490, 5033, 6865, 8521.

9. *That in the Word there is a spiritual Sense, which is called the internal Sense.* That no one can know what the spiritual or internal Sense of the Word is, unless he be acquainted with the Nature of Correspondence, n. 2895, 4322. That all and every Thing, even the most minute Particulars, which exist in the natural World, correspond to spiritual Things, and by Reason of such Correspondence are significative of such Things, n. 2890 to 2893, 2897 to 3003, 3213 to 3227. That the spiritual Things, with which natural Things correspond, assume an-



other Appearance in Nature, so that they are not distinguished, n. 1887, 2396, 8920. That scarce any one knoweth wherein resides the Divinity of the Word, when nevertheless it is in it's internal or spiritual Sense, which at this Day is not known even to have any Existence, n. 2980, 4989. That the Mystery of the Word is no other than the Contents of it's internal or spiritual Sense, which treats of the Lord, of the Glorification of his Humanity, of his Kingdom, and of the Church, and not of the natural Things in this World, n. 4923. That the Prophetical Parts in many Places are unintelligible, and therefore of no Use, without the internal Sense, illustrated by Examples, n. 2608, 8020, 8398. As for Instance, with Respect to what is signified by the White Horse spoken of in the Revelation, n. 2760, &c. What by the Keys of the Kingdom of Heaven, that were given to Peter, see the Preface to the 22d Chapter of Genesis; and  
n. 9410.

n. 9410. What by Flesh, Blood, Bread, and Wine, in the Holy Supper, n. 8682. What by the Prophecies of Jacob concerning his Sons, recorded in the 49th Chapter of Genesis, n. 6306, 6333 to 6465. What by many Prophecies concerning Judah and Israel, which by no Means tally with that Nation, nor in the literal Sense have any Coincidence with their History, n. 6331, 6361, 6415, 6438, 6444. Besides many other Instances, n. 2608. More may be seen of the Nature of Correspondence, in the Treatise ON HEAVEN AND HELL, n. 87 to 102, 103 to 115, and 303 to 310.

Of the internal or spiritual Sense of the Word in general, n. 1767 to 1777, 1869 to 1879. That in all and every Particular of the Word there is an internal Sense, n. 1143, 1984, 2135, 2333, 2395, 2495, 2619. That such Things do not appear in the literal Sense, but that nevertheless they are really contained within it, n. 4442.

10. *That*

10. *That the internal Sense of the Word is principally intended for the Use of Angels, and that it is also intended for the Use of Men.* For the better Understanding what the internal Sense is, the Nature thereof, and whence it is, we will here observe in general, that Thought and Speech in Heaven are different from Thought and Speech in the World; for in Heaven they are spiritual, but in the World natural; wherefore when Man readeth the Word, the Angels that are attendant upon him have a spiritual Perception thereof, whilst Men understand it naturally; hence it follows, that Angels are in the internal Sense, whilst Men are in the external Sense; but that nevertheless these two Senses are united by Correspondence. That Angels not only think spiritually, but also speak spiritually; that they are likewise present with Man; and that their Conjunction is by Means of the Word, may be seen in the Treatise ON HEAVEN AND HELL, where it treats



*of the Wisdom of the Angels of Heaven, n. 265 to 275; of their Speech, n. 234 to 245; of their Conjunction with Man, n. 291 to 302; and of their Conjunction by Means of the Word, n. 303 to 310.*

That the Word is understood differently by Angels in Heaven, and by Men upon Earth; the former perceiving the internal or spiritual Sense, whilst the latter see only the external or natural Sense, n. 1887, 2396. That the Angels perceive the Word in it's internal Sense, and not in it's external Sense, proved from the Experience of those who have conversed with me from Heaven, when I was reading the Word, n. 1769, 1770, 1771, 1772. That the Ideas of the Thought and also the Speech of Angels are spiritual, but the Ideas and Speech of Men natural; that therefore the internal Sense, which is spiritual, is for the Use of Angels, illustrated from Experience, n. 2333. That nevertheless the literal  
Sense

Sense of the Word serveth the spiritual Ideas of Angels as a Medium of Conveyance, comparatively as the Words of Speech do with Men to convey the Sense of a Subject whereon they discourse, n. 2143. That the Things relating to the internal Sense of the Word, are manifested in the Light of Heaven, and consequently fit Subjects for the Perception of Angels, n. 2618, 2619, 2629, 3086. That therefore those Things which the Angels perceive from the Word, are of high Estimation with them, n. 2540, 2541, 2545, 2551. That Angels do not understand a single Syllable of the Word in it's literal Sense, n. 64, 65, 1434, 1929. That they are unacquainted with the Names of Persons and Places recorded in the Word, n. 1434, 1888, 4442, 4480. That Names cannot enter into Heaven, nor be pronounced there, n. 1876, 1888. That all Names in the Word signify Things, and that in Heaven they are changed into the Ideas of  
of

of the Things signified, n. 768, 1888, 4310, 4442, 5225, 5287, 10329. That Angels also think abstractedly from Persons, n. 6613, 8343, 8985, 9007. How elegant the internal Sense of the Word is, even where Nothing but mere Names occur, shewn by Examples from the Word, n. 1224, 1888, 2395. That many Names also in Series express one Thing in the internal Sense, n. 5905. That likewise all Numbers in the Word signify Things, n. 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3152, 4264, 6175, 9488, 9659, 10217, 10253. That Spirits also have a Perception of the Word in it's internal Sense, in Proportion as their Interiors are open to Heaven, n. 1771. That the literal Sense of the Word, which is the natural Sense, is instantly changed into the spiritual Sense with the Angels, from the Correspondence there is between the two Senses, n. 5648. And this without their hearing or knowing what the literal or  
external



external Sense is, n. 10215. Thus that the literal or external Sense is confined to Man, and proceedeth no further, n. 2015.

That there is an internal Sense in the Word, and likewise an inmost or supreme Sense, concerning which see n. 9407, 10604, 10614, 10627. That the spiritual Angels, or those who belong to the spiritual Kingdom of the Lord, perceive the Word in it's internal Sense; and that the celestial Angels, or those who belong to the celestial Kingdom of the Lord, perceive the Word in it's inmost Sense, n. 2157, 2275.

That the Word is for the Use of Men, and also for the Use of Angels, accommodated to the Perceptions of each respectively, n. 7381, 8862, 10322. That the Word is the Medium of Union between Heaven and Earth, n. 2310, 2493, 9212, 9216, 9357. That the Conjunction of Heaven with Man is by Means of the  
the

the Word, n. 9396, 9400, 9401, 10452. That therefore the Word is called a Covenant, n. 9396. Because Covenant signifies Conjunction, n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 10632. That there is an internal Sense in the Word, in Consequence of the Word's having descended from the Lord through the three Heavens even to Man, n. 2310, 6397. And that thereby it is accommodated to the Angels of the three Heavens, and also to Men, n. 7381, 8862. That hence it is, that the Word is Divine, n. 2980, 4989. And that it is holy, n. 10276. And that it is spiritual, n. 4480. And that it is divinely inspired, n. 9094. That this is the Meaning of Inspiration, n. 9094.

That Man also, who is regenerate, is actually in the internal Sense of the Word, notwithstanding his Ignorance thereof, inasmuch as his internal Man is open, which is endowed with spiritual Percep-

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tion, n. 10401. But that in such a Case the Spirituality of the Word flows into natural Ideas, and thus is represented naturally; inasmuch as the Thinking Principle in Man, during his Life in the Body, is confined to a natural Subject, n. 5614. That hence the Light of Truth, with such as are enlightened, is derived from their Internal, that is, through the Internal, from the Lord, n. 10691, 10694. That also by the same Way there is an Influx of Sanctity communicated to those who esteem the Word holy, n. 6789. Inasmuch as the regenerate Man is actually in the internal Sense of the Word, and in the Sanctity thereof, notwithstanding his Ignorance of it, that therefore after Death he cometh into it spontaneously, and is no longer in the Sense of the Letter, n. 3226, 3342, 3343. That the Ideas of the internal Man are spiritual; but that Man, during his Life in the World, doth not attend thereto, inasmuch as they are within his natural Thought,



Thought, which derives it's Power of Rationality from those spiritual Ideas, n. 10236, 10240, 10550. But that Man after Death cometh into those his spiritual Ideas, because they are proper to his Spirit, and he then not only thinks, but also speaks therefrom, n. 2470, 2478, 2479, 10568, 10604. Hence it is, that it was said, the regenerate Man knoweth not that he is in the spiritual Sense of the Word, and that he receiveth Illumination from it.

II. *That in the internal or spiritual Sense of the Word there are innumerable Arcana.* That the Word in it's internal Sense contains innumerable Things, which exceed human Comprehension, n. 3085, 3086. That it also contains Things ineffable and inexplicable, n. 1965. Which are manifested only to Angels, and understood by them, n. 167. That the internal Sense of the Word contains the Arcana of Heaven, which concern the

Lord and his Kingdom in the Heavens and in the Earths, n. 1, 2, 3, 4, 937. That those Arcana do not appear in the Sense of the Letter, n. 937, 1502, 2161. That many Things, in the Writings of the Prophets, appear to be unconnected, which yet in the internal Sense have a regular and beautiful Coherence, n. 7153, 9022. That not a single Expression, no not a single Iota in it's original Language, can be taken from the literal Sense of the Word, without an Interruption in the internal Sense; and that it is for this Reason, by the Divine Providence of the Lord, that the Word is preserved so entire as to every Tittle, n. 7933. That innumerable Things are contained in every particular Part of the Word, n. 6637, 8920. And in every Expression, n. 1689. That there are innumerable Things contained in the Lord's Prayer, and in every particular Part thereof, n. 6619. And in the Precepts of the Decalogue; in the external Sense whereof  
there

there are notwithstanding some Things well known to every Nation without a Revelation, n. 8867, 8900. That in every Tittle of the Letter of the Word in the original Language there is a Sanctity, shewn from Heaven; see the Treatise ON HEAVEN AND HELL, n. 260, where these Words of the Lord are explained, "*That not one jot or one Tittle shall pass away from the Law,*" Matth. v. 18.

That in the Word, particularly in the Prophetical Parts, there are two Expressions which seem to signify the same Thing; but that the one Expression hath Relation to Goodness, and the other to Truth, n. 683, 707, 2516, 8339. That in the Word Goods and Truths are conjoined together in a wonderful Manner, and that such Conjunction is only apparent to him who is acquainted with the internal Sense, n. 10554. And thus that in the Word, and in every Part thereof, there is a Divine Marriage and a Celestial



Marriage, n. 683, 793, 801, 2173, 2516, 2712, 5138, 7022. That the Divine Marriage is the Marriage of Divine Good and Divine Truth, consequently it is the Lord in Heaven, in Whom Alone that Marriage existeth there, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314. That by Jesus also is signified Divine Good, and by Christ Divine Truth, and thus by both is signified the Divine Marriage in Heaven, n. 3004, 3005, 3009. That this Marriage is in every particular Part of the Word in it's internal Sense, and therefore the Lord is therein as to Divine Good and Divine Truth, n. 5502. That the Marriage of Goodness and Truth from the Lord in Heaven and in the Church is what is called the Celestial Marriage, n. 2508, 2618, 2803, 3004, 3211, 3952, 6179. That therefore in this Respect the Word is a Kind of Heaven, n. 2173, 10126. That Heaven is compared in the Word to a Marriage, on Account of the Marriage

riage of Goodness and Truth therein, n.  
2758, 3132, 4434, 4834.

That the internal Sense is the real genuine Doctrine of the Church, n. 9025, 9430, 10401. That they who understand the Word according to the internal Sense, know the real and true Doctrine of the Church, inasmuch as it is contained in the internal Sense, n. 9025, 9430, 10401. That the Internal of the Word is also the Internal of the Church, as it is likewise the Internal of Worship, n. 10460. That the Word is the Doctrine of Love towards the Lord, and of Charity towards our Neighbour, n. 3419, 3420.

That the Word in the literal Sense is as a Cloud, and in the internal Sense it is Glory, see the Preface to the 18th Chapter of Genesis, and n. 5922, 6343, where these Words are explained, "*That*  
"*the Lord shall come in the Clouds of Heaven*  
"*with*

*“with Glory.”* That Cloud also in the Word signifies the Word in it's literal Sense, and Glory signifies the Word in it's internal Sense, see the Preface to the 18th Chapter of Genesis, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574. That the Things contained in the literal Sense, respectively to those which are in the internal Sense, are like rude Projections round a polished optical Cylinder, from which nevertheless is exhibited in the Cylinder a beautiful Image of a Man, n. 1871. In the Spiritual World they who allow and acknowledge only the literal Sense of the Word, are represented under the Figure of a deformed old Woman; but they who love and acknowledge the internal Sense together with the literal Sense, are represented under the Figure of a Virgin in beautiful Clothing, n. 1774. That the Word in it's whole Complex is an Image of Heaven, for the Word is Divine Truth, and Divine Truth constitutes  
Heaven,



Heaven, and Heaven resembles one Man, and therefore in this Respect the Word is as it were an Image of Man, n. 187. *That Heaven in one Complex resembles one Man*, may be seen in the *Treatise concerning HEAVEN AND HELL*, n. 59 to 67. *And that the Divine Truth proceeding from the Lord constitutes Heaven*, n. 126 to 140, 200 to 212. That the Word is represented before the Angels under the most beautiful and agreeable Forms, n. 1767, 1768. That the literal Sense is as the Body, and the internal Sense as the Soul of that Body, n. 8943. That hence the Life of the Word is from the internal Sense, n. 1405, 4857. That the Word is pure in the internal Sense, but that it doth not appear so in the literal Sense, n. 2362, 2396. That the Things contained in the literal Sense derive their Sanctity from the internal Contents, n. 10126, 10728.

That the Historical Parts of the Word also have the internal Sense, but more  
remote

remote from the Letter, n. 4989. Consequently that the Historical as well as the Prophetical Parts of the Word contain the Arcana of Heaven, n. 755, 1659, 1709, 2310, 2333. That the Angels do not perceive those Arcana historically, but according to their spiritual Signification, n. 6884. That the interior Arcana, contained in the Historical Parts, are more obscure to Man than those contained in the Prophetical Parts, by Reason that the Mind is engaged in viewing and considering the Historical Subjects, n. 2176, 6597.

The Nature and Quality of the internal Sense of the Word is further shewn, n. 1756, 1984, 2004, 2663, 3033, 7089, 10604, 10614. And illustrated by Comparisons, n. 1873.

12. *That the Word is written by Correspondences, and thus by Representatives.* That the Word as to it's literal Sense is written by mere Correspondences, that is,

is, by such Things as represent and signify the spiritual Things of Heaven and the Church, n. 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2179, 2763, 2899. That this was done for the Sake of the internal Sense, which is in every Part, n. 2899. Consequently for the Sake of Heaven, inasmuch as the Inhabitants thereof do not understand the Word according to the literal Sense, which is natural, but according to the internal Sense, which is spiritual, n. 2899. That the Lord spoke by Correspondences, Representatives, and Significatives, because he spoke from the Divinity, n. 9409, 9063, 9806, 10126, 10728. That the Lord thus spoke before the World, and at the same Time before Heaven, n. 2533, 4807, 9049, 9063, 9086. That the Things spoken by the Lord pervaded the whole Heaven, n. 4637. That the Historical Parts of the Word are representative, and the Expressions significative, n. 1540, 1659, 1709,



1709, 1783, 2687. That the Word could not be written in any other Style, consistent with it's being the Medium of Communication and Conjunction with the Heavens, n. 2899, 6943, 9481. That they are in a great Error, who despise the Word on Account of the apparent Simplicity and Rudeness of it's Style, and who fancy that they should receive and honour it, if it were written in a different Style, n. 8783. That the Method and Style of Writing, which prevailed amongst the most ancient Inhabitants of the Earth, was by Correspondences and Representatives, n. 605, 1756, 9942. That the wise Men of old were delighted with the Word, because of the Representatives and Significatives therein, from Experience, n. 2592, 2593. That if a Man of the most Ancient Church had read the Word, he would have seen clearly the Things contained in the internal Sense, and but obscurely the Things contained in the external Sense, n. 449.

n. 449. That the Sons of Jacob were brought down into the Land of Canaan, because all the Places in that Land, from the most ancient Times, were made representative, n. 1585, 3686, 4441, 5136, 6516. And that thus the Word might be there written, wherein those Places should be mentioned for the Sake of the internal Sense, n. 3686, 4447, 5136, 6416. But that nevertheless the Word as to the external Sense was changed for the Sake of that Nation, but not as to the internal Sense, n. 10453, 10461, 10603, 10604. Many Passages adduced from the Word concerning that Nation, which must be understood according to the internal Sense, and not according to the Sense of the Letter, n. 7051. Inasmuch as that Nation represented the Church, and the Word was written with them and concerning them, that therefore Divine Celestial Things were signified by their Names, as by Reuben, Simeon, Levi, Judah, Ephraim, Joseph,

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and the rest: And that by Judah in the internal Sense is signified the Lord as to Celestial Love, and his Celestial Kingdom, n. 3654, 3881, 3882, 5782, 6362 to 6382. *For the better understanding the Nature and Meaning of Correspondences and Representatives in the Word, Something shall be here said concerning them.*

That all Things which correspond are likewise representative, and thereby significative, so that Correspondences and Representations are united in one Subject, n. 2890, 2897, 2971, 2987, 2989, 2990, 3002, 3225. The Nature of Correspondences and Representations shewn from Experience and Examples, n. 2703, 2987 to 3002, 3213 to 3226, 3337 to 3352, 3472 to 3485, 4218 to 4228, 9280. That the Science of Correspondences and Representations was the chief Science amongst the Ancients, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 6004, 7729, 10252. Especially amongst the  
People



People of the East, n. 5702, 6692, 7097, 7779, 9391, 10252, 10407. And in Egypt more than in other Countries, n. 5702, 6692, 7097, 7779, 9391, 10407. Also amongst the Gentiles, as in Greece, and in other Places, n. 2762, 7729. But that at this Day the Science of Correspondences and Representations is lost, particularly in Europe, n. 2894, 2895, 2994, 3630, 3632, 3747, 3748, 3749, 4581, 4966, 10252. That nevertheless this Science is more excellent than all other Sciences, inasmuch as without it the Word cannot be understood, neither can the spiritual Meaning of the Rites of the Jewish Church, which are recorded in the Word, be known; nor can the true Nature of Heaven, and of spiritual Things, and of the Influx of the Spiritual into the Natural World, with other Matters of like Import, be at all clearly discerned, so long as the Science of Correspondences is unknown, n. 4180, *and in the Places above cited.* That all Things

which appear before Spirits and Angels, are Representative according to Correspondences, n. 1971, 3213 to 3226, 3457, 3475, 3485, 9481, 9574, 9576, 9577. That the Heavens are full of Representatives, n. 1521, 1532, 1619. That Representatives are more beautiful, and more perfect, in Proportion as they have a more interior Birth and Existence in the Heavens, n. 3475. That Representatives in the Heavens are real Appearances, inasmuch as they are derived from the Light of Heaven, which is Divine Truth, and which is the very Essence of the Existence of all Things, n. 3485.

The Reason why all and every particular Existence in the Spiritual World hath it's Representation in the Natural World, is, because what is Internal assumeth to itself a suitable Cloathing in what is External, whereby it maketh itself visible and apparent, n. 6275, 6284, 6299. Thus the End assumeth a suitable  
Cloathing,

Cloathing, that it may exist as the Cause in an inferior Sphere, and afterwards that it may exist as the Effect in a Sphere still more inferior; and when the End, by Means of the Cause, becometh the Effect, it then becometh visible, or is rendered apparent, n. 5711. This may be illustrated by the Influx of the Soul into the Body, whereby the Soul assumeth a Cloathing of such Things in the Body, as may enable it to express all it's Thoughts and Affections in an outward and visible Form; thus the Thoughts of the Soul, when they descend by Influx into the Body, are there represented by such Gestures and Actions as correspond thereto, n. 2988. The Affections of the Mind are manifestly represented in the Face, by the various Configurations of the Countenance, so as to be there rendered visible, n. 4791 to 4805, 5695. Hence it is evident, that all and every particular Existence in Nature hath in it a latent Cause and End from the Spiritual World, n.



3562, 5711. Inasmuch as natural Things are the ultimate Effects, and, as it were, the Bases and Abodes of purer, higher, and spiritual Existences, n. 4240, 4939, 5051, 6275, 6284, 6299, 9216. That internal Things are the Subjects represented, and external Things the Subjects representing, n. 4292. *What is further meant by Correspondences and Representations, may be seen in the Treatise on HEAVEN AND HELL, where it treats of the Correspondence between all Things in Heaven, and all Things in Man, n. 87 to 102. Of the Correspondence between Heaven and all Things on Earth, n. 103 to 115. And of Representatives and Appearances in Heaven, n. 170 to 176.*

Forasmuch as all Things in Nature are representative of spiritual and celestial Things, therefore in ancient Times there were Churches, wherein all external Rites and Ceremonies were representative; for which Reason such Churches were called

Representative Churches, n. 519, 521, 2896. That the Church founded amongst the Children of Israel was a Representative Church, n. 1003, 2179, 10149. That all the Rites and Ceremonies therein were external Representatives of the internal Things of Heaven and the Church, n. 4288, 4874. That the Representatives of the Church and it's Worship ceased when the Lord came into the World, because the Lord opened the internal Things of the Church, and because all Things appertaining to that Church regarded Him in a supreme Sense, n. 4832.

13. *Of the literal or external Sense of the Word.* That the literal Sense of the Word is according to worldly Appearances, n. 584, 926, 1719, 1720, 1832, 1874, 2242, 2520, 2533. And adapted to the Understandings of the Simple, n. 2533, 9049, 9063, 9083. That the Word in the literal Sense is natural, n. 8783.

n. 8783. Because what is natural is the ultimate Term wherein spiritual and celestial Things find their Limits, and upon which they rest, like a House upon it's Foundation; so that if the internal Sense of the Word were left without the external, it would be like a House without a Foundation, n. 9360, 9430, 9824, 9433, 10044, 10436. That the Word being of such a Nature containeth both a spiritual and celestial Sense, n. 9407. And of Consequence, that it is Holy and Divine in the literal Sense, as to all and every Part thereof, even to every single Iota, n. 639, 680, 1319, 1870, 9198, 10321, 10637. That the Laws ordained in the Jewish Church, notwithstanding their being repealed, are yet the holy Word, on Account of the internal Sense which they contain, n. 9210, 9259, 9349. That amongst the Laws, Judgments, and Statutes, ordained in the Israelitish or Jewish Church, which was a Representative Church, there are some which are  
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of Authority both in their external and internal Sense; some which ought strictly to be observed in their external Sense; some which may be serviceable where there is a Disposition to make them so; and some which are absolutely repealed, n. 9349. That the Word is Divine even in those Parts which are repealed, on Account of the celestial Things which lie concealed in their internal Sense, n. 10637.

What the Quality of the Word is in the literal Sense, if not understood at the same Time as to the internal Sense, or what is the same Thing, according to true Doctrine from the Word, n. 10402. That innumerable Heresies arise from the literal Sense of the Word without the internal Sense, or without genuine Doctrine drawn from the Word, n. 10401. That those Persons who abide in Externals without Internals, cannot endure the interior Things of the Word, n. 10694.

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That the Jews were of this Description, and that they are such also at this Day, n. 301, 302, 303, 3479, 4429, 4433, 4680, 4844, 4847, 10396, 10401, 10407, 10695, 10701, 10707.

14. *That the Lord is the Word.* That the Word in it's inmost Sense treats solely of the Lord, describing all the States of the Glorification of his Humanity, that is, of it's Union with the essential Divinity, and likewise all the States of the Subjugation of the Hells, and the reducing to Order all Things therein, as well as in the Heavens, n. 2249, 7014. Thus that in the inmost Sense is described the Lord's whole Life upon Earth, and that thereby the Lord is continually present with the Angels, n. 2523. That therefore the Lord alone is in the inmost Part of the Word, and that the Divinity and Sanctity of the Word is thence derived, n. 1873, 9357. That by the Lord's saying that the Scripture  
was

was fulfilled concerning Him, is signified, that all Things were fulfilled in their inmost Sense, n. 7933.

That the Word signifies Divine Truth, n. 4692, 5075, 9987. That the Lord is the Word, because he is Divine Truth, n. 2533. That the Lord is the Word also for this Reason, because the Word is from Him, and treats of Him, n. 2859. And because it treats of the Lord alone in it's inmost Sense; thus the Lord Himself is therein, n. 1873, 9357. And further, because in all and every Part of the Word there is a Marriage-Union of Divine Good and Divine Truth, which Marriage is in the Lord alone, n. 3004, 3005, 3009, 4158, 5194, 5502, 6343, 7945, 8339, 9263, 9314. That Divine Truth is the only real Existence in the Universe; and that whatsoever Form is recipient of Divine Truth proceeding from the Divinity, that alone is substantial, n. 5272, 6880, 7004, 8200. And inasmuch



inasmuch as Divine Truth proceeding from the Lord as the Sun in Heaven, is Light there, and Divine Good is Heat there; and inasmuch as all Things in Heaven derive their Existence from Divine Good and Divine Truth, as all Things in the World derive their Existence from Light and Heat, which are also in their own Substances, and thereby active; and inasmuch as the Natural World exists by Means of Heaven or the Spiritual World; it is plain that all Things were created from Divine Truth, and consequently from the Word, according to this Passage in John, "*In the Beginning was the Word, and the Word was with God; and God was the Word, and by it all Things were made that were made; and THE WORD WAS MADE FLESH,*" Chap. i. 1, 2, 3, 14; n. 2803, 2884, 5272, 7830. For further Particulars concerning the Creation of all Things by Divine Truth, consequently by the Lord, see the Treatise on HEAVEN AND HELL, n. 137;

n. 137; and for the Subject more at large, see the Chapter concerning the Sun in Heaven, where it is shewn that the Lord is that Sun, and that it is his Divine Love, n. 116 to 125. And that Divine Truth is Light, and Divine Good is Heat, proceeding from that Sun in Heaven, n. 126 to 140.

That Conjunction between the Lord and Man is effected by the Word, through the Medium of the internal Sense, n. 10375. That this Conjunction is effected by all and every Part of the Word, and that herein the Word is marvellous beyond all other Writings, n. 10632, 10633, 10634. That since the Time of writing the Word, the Lord thereby converseth with Men, n. 10290. For further Particulars respecting the Conjunction of Heaven with Man by Means of the Word, see the Treatise on HEAVEN AND HELL, n. 303 to 310.

15. Of those who deny the Word. Of those who despise, blaspheme, and profane.

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the Word, n. 1878. The Nature and Quality of such in another Life, n. 1761, 9222. That they may be compared to the clammy or glutinous Parts of the Blood, n. 5719. What great Danger arises from profaning the Word, n. 571 to 582. How hurtful it is, if the Principles of Falsity, particularly those which favour Self-Love and the Love of the World, are confirmed by the Word, n. 589. That they who are in no Affection of Truth for it's own Sake, utterly reject the Things appertaining to the internal Sense of the Word, and nauseate them, from Experience of such in the World of Spirits, n. 5702. Of some in another Life, who are desirous altogether to reject the interior Things of the Word, and that such are deprived of Rationality, n. 1879.

16. *Which are the Books of the Word.*  
That the Books of the Word are all those which have the internal Sense; but that those Books, which have not the internal  
Sense,



Sense, are not the Word. That the Books of the Word in the Old Testament are, THE FIVE BOOKS OF MOSES; THE BOOK OF JOSHUA; THE BOOK OF JUDGES; THE TWO BOOKS OF SAMUEL; THE TWO BOOKS OF KINGS; THE PSALMS OF DAVID; the Prophets ISAIAH, JEREMIAH, LAMENTATIONS, EZECHIEL, DANIEL, HOSEA, JOEL, AMOS, OBADIAH, JONAH, MICAH, NAHUM, HABAKUK, ZEPHANIAH, HAGGAI, ZECHARIAH, MALACHI. In the New Testament, the four Evangelists, MATTHEW, MARK, LUKE, and JOHN; and the REVELATION. The rest have not the internal Sense, n. 10325.\*

That the Book of Job is an Ancient Book, wherein indeed is contained the internal Sense, but not in Series, [or in regular and connected Order,] n. 3570, 9942.

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\* See the Translator's Note, Page 66.

17. *Further Particulars respecting the Word.* That the WORD in the Hebrew Tongue signifies various Things, as Speech, Thought of the Mind, every Circumstance that hath a real Existence, and also any Thing, n. 9987. That the Word signifies Divine Truth and the Lord, n. 2533, 4692, 5075, 9987. That Words signify Truths, n. 4692, 5075. That they signify Doctrinals, n. 1288. That the Ten Words signify all Divine Truths, n. 10688.

That in the Word, particularly in the Prophetical Parts, there are two Expressions to signify one Thing, and that the one hath Relation to Good and the other to Truth, which are thus conjoined together, n. 683, 707, 5516, 8339. That it can only be known from the internal Sense of the Word, what Expression refers to Good and what to Truth, for there are proper Words by which the Things appertaining to Good are expressed,

pressed, and proper Words by which the Things appertaining to Truth are expressed, n. 793, 801. And this so determinately, that it may be known merely from the Words predicated, whether the Subject treated of be Goodness, or whether it be Truth, n. 2722. That frequently also one Expression implies an Universal, and the other Expression implies a certain specific Particular of that Universal, n. 2212. That there is a Species of Reciprocation in the Word, concerning which see n. 2240. That most Parts of the Word have also an opposite Sense, n. 4816. That the internal Sense proceeds regularly according to the Subject predicated, n. 4502.

That they who have been delighted with the Word, in another Life receive the Heat of Heaven, wherein is celestial Love, according to the Quality and Degree of their Delight arising from Love, n. 1773.



## A NOTE OF THE TRANSLATOR.

The Reader will have no Reason to be offended with our Author for thus distinguishing between those Books which have the internal Sense, and those which have it not, when he considers the true Ground and Nature of such Distinction. By having the internal Sense, we are to understand the regular Connection and Descent of Divine Truth from the Lord, first to the Celestial Kingdom, then through that to the Spiritual Kingdom, till it terminates in the Natural or the lowest Kingdom of Creation; for thus Divine Truth is accommodated to each respectively, according to the different Degrees of Reception in the Inhabitants. It is in Reference to this internal Sense in a peculiar Manner, that the Lord is called the Word, as being the Divine Truth itself, which descended from Heaven and was made Flesh. The Difference between those Books which have the internal Sense, and those which have not the internal Sense, is, that the former, collectively taken, form one complete Whole, and are the very and essential Divine Truth which connects Heaven and Earth together; whilst the latter may be considered only as Rays of spiritual Light reflected from that Divine Truth, and not so immediately proceeding from the Lord himself. Again, those  
Books,

Books, which have the internal Sense, are written by Correspondences; but those which have it not, are not written in that Style and Manner, and consequently have not that immediate Communication with Heaven, which is effected by Correspondences.

In Confirmation of the above Remarks, we shall here subjoin an Extract of a Letter on this Subject, written by EMANUEL SWEDENBORG (from Amsterdam, the 15th of April, 1766) to Dr. BEYER, Greek Professor, &c. at Gottenburg, which may be depended upon as genuine.

“ With Regard to the Writings of Paul, and the  
 “ other Apostles, I have not given them a Place  
 “ in my *ARCANA CŒLESTIA*, because they are  
 “ dogmatic Writings merely, and not written in  
 “ the Style of the Word, as are those of David,  
 “ of the Prophets, of the Evangelists, and of the  
 “ Revelation of John.

“ The Style of the Word consists, throughout,  
 “ in *Correspondences*, and thence has a direct and  
 “ immediate Communication with Heaven (see  
 “ the *DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE*, n. 113);  
 “ but the Style of these dogmatic Writings of  
 “ Paul, and the other Apostles, being different,  
 “ their

“ their Communication is only mediate or indirect.

“ The Reason of this Diversity of Style is, that  
 “ as the Rules and Tenets of the Christian Church  
 “ were to be formed from these Writings of the  
 “ Apostles, the same Style as is used in the  
 “ Word, would not have been proper for the  
 “ Purpose; which required plain and simple Language, suited to the Capacities of all Readers.

“ Nevertheless the Writings of the Apostles are  
 “ to be regarded as excellent Books, and to be  
 “ held in very high Esteem, inasmuch as they  
 “ insist on the two essential Articles of Charity  
 “ and Faith in the same Manner as the Lord Himself has done in the Gospels, and in the Revelation of John; as will appear evidently to any  
 “ one who studies those Writings with Attention.

“ In my APOCALYPSIS REVELATA, n. 417, I  
 “ have pointed out that Passage, Rom. iii. 28, which  
 “ has been so misunderstood, and so imperfectly  
 “ explained, as to have given Rise to that erroneous Doctrine of justifying Faith, so fatally  
 “ introduced into the Reformed Churches.”

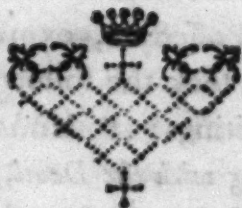
The Translator would here observe, that although our enlightened Author has not given a  
 Place



Place in his *ARCANA CÆLESTIA* to the Writings of Paul, and the other Apostles, yet in most of his other Works he freely makes Use of their Authority, by Way of Confirmation to the Doctrines which he advances; for the Light of Confirmation being a natural Light, it is allowable to establish Truth by rational Arguments, and even by Observations drawn from the Things of this World.

Let it be further remarked, that at the Time of the Apostles there were extant some of the Books of the Ancient Church (now lost), which were written by Correspondences, in the same Manner as the Book of Job. From these Books, it is possible the Apostles might have extracted certain Passages, and interspersed them in their Epistles; as our Author, in an unpublished Manuscript now in the Printer's Possession, expressly asserts, that the Apostle Jude took the following Passage from the ancient Writings: "*Michael the Archangel, when contending with the Devil, he disputed about the Body of Moses, durst not bring against him a railing Accusation, but said, The Lord rebuke thee,*" Verse 9. The above being written according to Correspondences, by Michael are signified those who acknowledge the Humanity of the Lord to be Divine, and who live according to his Commandments; by the Devil are meant those  
who

who deny the Humanity of the Lord to be Divine, and who defend Faith alone, without a Life of Love and Charity; by Moses is meant the Word; by his Body the literal Sense of the Word; and by bringing a railing Accusation, or Word of Blasphemy, is signified the Falsification of that Sense. Hence appears what is signified by Michael's disputing with the Devil about the Body of Moses, namely, a Defence, on the one Hand, of the Doctrine of the Lord's Divine Humanity, and a Life of Love and Charity, from the literal Sense of the Word; and on the other Hand, a Denial thereof, from the literal Sense of the Word falsified.



REMARKS

# REMARKS

## ON THE

### SOULS OF BEASTS.

Extracted from the Fourth Volume of  
APOCALYPSIS EXPLICATA.

**I**T is impossible for any one to know what is the Nature and Quality of the Life proper to the Beasts of the Earth, the Birds of the Air, and the Fishes of the Sea, unless it be known what is the Nature of their Soul, and the Quality thereof. That every Animal is possessed of a Soul, is well known; for they live, and Life is the Soul; for which Reason, in the Word they are also called living Souls, or Souls of Life.

That



That a Soul in it's ultimate Form, which is that of the Body, such as appears to the natural Sight, is an Animal, cannot better be known than from the Spiritual World; for there, as well as in the Natural World, are seen all Kinds of Beasts, Birds, and Fishes, and in Forms so very fimilar, that they cannot be distinguished from such as appear in our World: But herein consisteth the Difference; in the Spiritual World they have an apparent Existence from the Affections of Angels and Spirits, so that they may be called the Appearances of their Affections; for which Reason also they immediately vanish, as soon as ever the Angel or Spirit departs, or his Affection ceases: Hence it is evident, that their Soul is Nothing else but such Affection; and consequently that there are as many Genera and Species of Animals, as there are Genera and Species of Affections.

That the Affections, which in the Spiritual World are represented by Animals,  
are

are not interior spiritual Affections, but exterior spiritual, will appear from what follows; and further, that there is not a single Hair or Thread of Wool in any Beast, nor a single Quill or Feather in any Bird, nor the smallest Portion of Scales in any Fish, but what is derived from the Life of their Soul, and thus from a spiritual Principle clothed with the natural. But Something shall be first said concerning the Animals which appear in Heaven, concerning those which appear in Hell, and concerning those which appear in the World of Spirits, which is in the Midst between Heaven and Hell.

Since the universal Heaven is distinguished into Societies, and also the universal Hell, as well as the universal World of Spirits, and those Societies are regulated and disposed according to the Genera and Species of their Affections; and since the Animals there are the Appearances

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pearances of Affections, as was just now observed, therefore one Genus of Animal, with it's various Species, appears in one Society, and another Genus in another Society, and all the Genera of Animals with their Species in the Societies collectively taken. In the Societies of Heaven there appear tame and clean Animals, in the Societies of Hell fierce and unclean Beasts, and in the World of Spirits Beasts of a mixed Quality. I have seen them many a Time, and it was given me thereby to know what Kind of Angels or Spirits were present; for all in the Spiritual World are known by the Appearances which are near them, and surround them; their Affections are discoverable from a Variety of Objects, and also from Animals. In the Heavens I have seen Lambs, Sheep, and She-Goats, so nearly resembling the Lambs, Sheep, and She-Goats in the World, that I could not discern the smallest Difference; there are also to be seen in the Heavens Turtle-Doves,



Doves, Pigeons, Birds of Paradise, and several other Kinds of most beautiful Form and Colour: Fishes likewise are seen in the Waters, but these only appear in the lowest Parts of Heaven. But in the Hells there appear Dogs, Foxes, Wolves, Tygers, Swine, Mice, and several other Kinds of fierce and unclean Beasts, with many Sorts of poisonous Serpents, and likewise Crows, Owls, and Bats. In the World of Spirits are seen Camels, Elephants, Horses, Affes, Oxen, Stags, Lions, Leopards, Bears, and also Eagles, Kites, Magpies, Peacocks, and Quails. There are also Animals of a compounded Nature, such as were seen by the Prophets, and described in the Word, as in Rev. xiii. 2; and other Places.

Since then such is the Resemblance between the Animals which appear in the Spiritual World, and those which are in the Natural World, that they can by no Means be distinguished; and since

they derive their Existence from the Affections of the Angels of Heaven, and from the Lusts of the Spirits of Hell; it follows, that natural Affections and Lusts are their Souls, and when clothed with a Body, that they are in Form and Likeness Animals. But what Affection or Lust is the Soul of this or that Animal, whether it be a tame or a wild Beast of the Earth, or a Bird of Day or of Night, or a Fish of pure or of stinking Water, it is not the Business of this Place to explain. They are mentioned in many Parts of the Word, and there they have a Signification according to the Quality of their Souls; what is signified by Lambs, Sheep, She-Goats, Rams, Kids, He-Goats, Bullocks, Oxen, Camels, Horses, Asses, Stags, and certain Kinds of Fowl, may be seen explained in the *ARCANA CELESTIA*.

1201 These Observations being premised, I shall now point out what the Soul of Beasts

Beasts is : The Soul of Beasts, considered in itself, is spiritual ; for Affection, of whatever Kind it be, whether good or evil, is of a spiritual Nature, being a Derivation of some Love, and taking it's Origin from the Light and Heat, which proceed from the Lord as a Sun ; and whatsoever proceedeth thence, is spiritual. That evil Affections, which are called Lusts, are likewise from that Origin, is evident from what has been said in another Place concerning the evil Loves and insane Lusts of the Genii and Spirits of Hell. The Beasts and wild Creatures, whose Souls are evil Affections, such as Mice, poisonous Serpents, Crocodiles, Basilisks or Cockatrices, Vipers, &c. together with various Kinds of noxious Insects, were not created from the Beginning, but took their Rise with Hell, in Lakes, Fens, stinking and filthy Waters, and wherever there were Effluvia arising from rotten Carcases, Dung, and Urine ; for with such Things the malign-



nant Loves of the infernal Societies have Communication; of the Truth of which I was made sensible by Experience. There is also in every Thing spiritual a plastic Power, or Power of forming, wherever homogeneous Exhalations are found in Nature; and there is further in every Thing spiritual the Power of propagating, for the spiritual Principle forms not only the Organs of Sense and Motion, but also the Organs of Prolification by Means of Wombs and Eggs. But from the Beginning useful and clean Beasts only were created, the Souls of which are good Affections.

It is to be observed, however, that the Souls of Beasts are not spiritual in the same Degree as the Souls of Men, but in an inferior Degree, for there are Degrees of spiritual Things; and the Affections of the inferior Degree, although spiritual as to their Origin, are yet only to be considered as natural, being similar  
to

to the Affections of the natural Man. There are three Degrees of natural Affections in Man, as well as in Beasts; in the lowest Degree are Insects of various Kinds; in the next Degree are the Fowls of the Air; and in the highest Degree are the Beasts of the Earth, which were created from the Beginning.

The Difference between Men and Beasts is as the Difference between Waking and Sleeping, or between Light and Shade. Man is spiritual, and at the same Time natural; but a Beast is not spiritual, but only natural. Man has a Will and Understanding; his Will is the Receptacle of the Heat of Heaven, which is Love, and his Understanding is the Receptacle of the Light of Heaven, which is Wisdom: But a Beast has neither a Will nor Understanding; but instead of a Will it has Affection, and instead of an Understanding it has Science. In Man the Will and Understanding can act in  
Unity,

Unity, and they are also capable of acting not in Unity, but separately; for Man can think from his Understanding, what he doth not love or desire from his Will; and on the other Hand he can love with his Will, what his Understanding condemns: But in a Beast Affection and Science constitute One, and can by no Means be separated, for it has a Knowledge of whatever relates to it's Affection, and it is affected with whatever is an Object of it's Science.

As the two Faculties in a Beast, called Science and Affection, cannot be separated, therefore it cannot destroy the Order of it's Life; hence it is, that a Beast is born to all the Science of it's Affection. The Case is otherwise with Man; his two Faculties of Life, called the Will and the Understanding, may be separated, as was just now observed; therefore he can destroy the Order of his Life, by thinking contrary to his Will,  
and



and by willing contrary to his Understanding; hereby also he has destroyed it: Hence it is, that Man is born in mere Ignorance, to the End that he may be introduced from that into Order, by Means of Sciences acquired by the Understanding. The Order in which Man was created, is to love God above all Things, and his Neighbour as himself; and the State, into which he hath fallen by destroying that Order, is, that he loves himself above all Things, and the World as himself. As Man has a spiritual Mind, which is above his natural Mind, and his spiritual Mind can view the Things appertaining to Heaven and the Church, and also the Affairs of civil Society in Regard to Manners and Laws; and as such Things have Relation to Truths and Goods, which are called spiritual, moral, and civil, and to their Opposites, which are Falses and Evils; therefore Man can not only think analytically, and thereby draw Conclusions, but he can also receive  
Influx

Influx through Heaven from the Lord, and become intelligent and wise. Of this no Beast whatever is capable; whatsoever a Beast knows, is not from any Understanding, but from the Science of Affection, which is it's Soul. The Science of Affection takes Place in every Thing spiritual, for the spiritual Principle proceeding from the Lord as a Sun, is Light united to Heat, or Wisdom united to Love; and Science is of Wisdom, and Affection is of Love, in that Degree which is called natural.

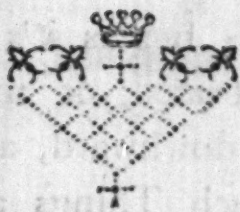
Since Man has a spiritual and at the same Time a natural Mind, and the former is above the latter, being of such a Nature, that it can behold and love Truths and Goods in every Degree, both conjointly with the natural Mind, and abstractedly from it, it follows, that the Interiors of Man, belonging to each Mind, are capable of being elevated by the Lord to Himself, and thus conjoined with

with Him: Hence it is, that every Man liveth to Eternity. The Case is otherwise with a Beast, which has not any spiritual Mind, but merely a natural one; therefore it's Interiors, being only of Science and Affection, cannot be elevated by the Lord, nor conjoined with Him; for which Reason a Beast doth not live after Death. A Beast is indeed led by a certain spiritual Influx, descending into it's Soul; but as it's spiritual Part cannot be elevated, it must needs be prone to look downward, and be affected only with such Things as regard it's Nourishment, Habitation, and Propagation, and from the Science of it's Affection know them by Means of Seeing, Smelling, and Tasting. As Man by Virtue of his spiritual Mind can think rationally, therefore he can also speak, for Speech is the Effect of Thought from the Understanding, which can see Truths in a spiritual Light: But a Beast,  
having



84 OF THE SOULS OF BEASTS.

having no Thought from Understanding, but merely Science from Affection, can only utter Sounds expressive of it's Affection, and vary them according to it's Appetites.

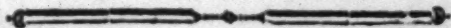


OBSERVA-

# OBSERVATIONS

ON THE

## VEGETABLE KINGDOM and it's SOUL.



1200  
**T**HAT the vegetative Soul is spiri-  
tual, as well as the Soul of Beasts,  
is unknown in the World. By the vege-  
tative Soul is meant the Effort and Ten-  
dency of producing a Vegetable from one  
Seed progressively to other Seeds, and  
thereby of multiplying itself to Infinity,  
and of propagating itself to Eternity, there  
being, as it were, an Idea of Infinity and  
Eternity in every Vegetable; for one single  
Seed might be so multiplied in a certain  
Number of Years, as to fill the whole  
Earth, and also be propagated from Seed

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to

to Seeds without End. This, together with it's wonderful Growth from a Root to a Herb, then to a Stalk, afterwards to Branches, Leaves, Flowers, Fruits, and again to new Seeds, is not a Property of Nature, or from the Natural World, but of Spirit, and consequently from the Spiritual World.

1204  
How the spiritual Principle flows into and acts upon Vegetables, producing that Effort, Tendency, and Action, cannot be comprehended by any Understanding unless the following Articles are well attended to: I. That Nothing exists and subsists in Nature, but from the spiritual Principle, and by it. II. That Nature in itself is dead, created that the spiritual Principle may be clothed by it in Forms subservient to Use, and that therein it may have it's Termination. III. That there are two common Forms, spiritual and natural, the spiritual being the Form of Animals, and the natural the Form of Vegetables.



Vegetables. IV. That there are three Powers in every Thing spiritual, namely, the Power of acting, the Power of creating, and the Power of forming. V. That from the spiritual Principle, by Means of those Powers, both Vegetables and Animals have their Existence, as well those which appear in Heaven, as those which are in the World. VI. That both Vegetables and Animals have the same Origin, and consequently the same Soul, the Difference being solely in the Forms which are recipient of Influx. VII. And that their Origin is in Use.

There are in the Heavens, as well as in the Earths, Vegetables of every Genus and Species; yea there are in the Heavens such Vegetables as are not to be found on the Earths, being compounded of Genera and Species with an infinite Variety. But the Genera and Species of Vegetables differ there, just as the Genera and Species of Animals do.

According to the Degrees of Heat and Light in the Heavens there appear Gardens, Paradises, Groves, Fields, and Plains, and in them Orchards, Flower-Gardens, and Grafs-Plats. In the inmost or third Heaven particularly are Orchards, the Fruits of which abound with Oil; there are Flower-Gardens, which yield fragrant Odours, with Seeds that are savoury by Virtue of their Fragrance, and sweet by Virtue of their Oil; there are also Grafs-Plats, which in like Manner yield the most grateful Odours. In the middle or second Heaven there are Orchards, whose Fruits produce Wines; there are Flower-Gardens, which exhale pleasant Odours, and whose Seeds give delicious Tastes; there are also Grafs-Plats, which have a similar Effect. In the lowest or first Heaven the like Things exist, as do in the inmost and middle Heaven, with a Difference of Delights and Pleasantnesses according to Degrees. There are also Fruits and Seeds  
in

in the inmost Heaven of pure Gold, in the middle Heaven of Silver, and in the lowest Heaven of Copper; and likewise Flowers of precious Stones, and of Chryf-tals. All these Things are the Produc-tions of the Earths there; for in the Heavens, or in the Spiritual World, there are Earths, as well as with us in the Na-tural World; Nothing however grows there from Seed sown in the Ground, but from Seed created, and Creation in that World is instantaneous, and it's Dura-tion is sometimes long, and sometimes momentary; for all Things exist there by the Powers of Light and Heat from the Sun of Heaven, which is the Lord, without the Aid or Assistance of Light and Heat from the Sun of the World: Hence the material Substances in the Earths of our Globe are fixed, and the vegetable Pro-ductions constant; but the Substances in the Earths, which are in the Heavens, are not fixed, and consequently the vege-table Productions from them are not



constant. All Things there are spiritual, having a natural Appearance; which is not the Case in the Earths that are subject to the Sun of this World. The Difference between the Earths in the Heavens, and those in our World, is, that the former are spiritual in their Origin, and the latter natural; and that the Productions from our Earths take Place from the spiritual Principle through the Medium of Nature, but in the other Earths without Nature.

1212 It has been already shewn, that the Origin of Animals, which is their Soul, is a spiritual Affection, such as pertains to Man in his natural Principle. That the Origin of Vegetables is likewise the same, is very evident from the Vegetables in the Heavens; for they appear there according to the Affections of the Angels, and are also representative of them, inso-much that the Angels see and know the Qualities of their own Affections in the  
Vege-

Vegetables, as in their true Forms and Characters; and these are also varied or changed with and according to the Affections: But this takes Place without the Societies. The only Difference is, that the Affections appear formed into Animals from the spiritual Principle in it's Mediates, and into Vegetables in it's Ultimates, which are the Earths there; for the spiritual Principle, which gives Birth to them, in it's Mediates is alive, but in it's Ultimates it is not alive, the spiritual Principle in the Ultimates having only a Capacity, derived from that which is alive, to produce a Resemblance of Life; nearly the same as in the human Body, wherein the Cartilages, Bones, Teeth, and Nails, are it's Ultimates produced from what is spiritual; in which Ultimates the Life, which is derived from the Soul, terminates.

That the vegetative Soul is the same in it's Origin, as the Soul of the Beasts of  
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the Earth, the Fowls of the Air, and the Fishes of the Sea, does not indeed appear true at first Sight, by Reason of the very different Modes of their Existence, the one having Life, and the other not ; but nevertheless it appears manifestly evident from the Animals and Vegetables that are seen in the Heavens, and also from the Animals and Vegetables that are seen in the Hells : In the Heavens there appear beautiful Animals, and Vegetables answering to them ; but in the Hells there appear noxious Animals, and Vegetables answering to them ; and Angels and Spirits are known from the Animals which appear, and in like Manner from the Vegetables, these being in full and perfect Agreement with their Affections ; yea, such is their Agreement, that an Animal can be converted into an accordant Vegetable, and a Vegetable into an accordant Animal. The Angels of Heaven know what Affection is represented in the one, and what in the other ; and I have  
heard,



heard, and also perceived, that it is of the same Kind in one, as in the other. It has been given me also to have a clear Knowledge of the Correspondence not only of Animals, but likewise of Vegetables, with the Societies of Heaven, and with the Societies of Hell, and thus with their Affections, for Societies and Affections in the Spiritual World constitute one. Hence it is, that Mention is so often made in the Word of Gardens, Groves, Woods, Trees, with Plants of various Kinds; and that they there signify spiritual Things according to their Origins, which have all Relation to Affections.

The Difference therefore between the Vegetables in the Spiritual World, and those in the Natural, is, that in the Spiritual World they exist in a Moment according to the Affections of the Angels and Spirits there, and this is the Case both with Respect to Seeds and the Productions  
of

of Vegetation ; but in the Natural World the Origin of Vegetables is implanted in the Seeds, from which they are annually produced. Moreover, there are two Properties in Nature, namely, Time with it's Succession, and Space with it's Extension ; but these do not exist in the Spiritual World as Properties thereof, being there only Appearances of the States of the Life of the Inhabitants : Hence also it is, that from the Earths there, which are spiritual in their Origin, Vegetables spring up in a Moment, and also instantly vanish, which yet only happens when the Angels depart, for till then they are permanent.

1214 The Origin of the vegetative Soul is also from Use, Affections having Respect to Uses ; Use is the Subject of all Affection ; for Man cannot be affected, except it be for the Sake of Something, and this Something is Use. Now since all Affection supposeth Use, and since the vegetative

tative Soul, from it's spiritual Origin, is Affection, as was observed, therefore it is also Use. From this Cause it is, that in every Vegetable there is a Use, a spiritual Use in the Spiritual World, and a spiritual and at the same Time a natural Use in the Natural World; spiritual Use is for the various States of the Mind, and natural Use is for the various States of the Body. The natural Use of Vegetables in this World is well known, being familiar to common Observation. The external spiritual Use resulting from them in the Heavens, is Recreation of Mind; and the internal spiritual Use is a Representation of Divine Things in them, and thus also an Elevation of the Mind; for the wiser Angels see in them the Quality of Affections in regular Connection; the Varieties of Flowers in their Order, and at the same Time the Variegations of their Colours, as well as their Odours, make those Affections manifest, and discover what is contained within them; for every ulti-



mate or natural Affection, although it be spiritual, deriveth it's Quality from an interior Affection, which is that of Intelligence and Wisdom, and these derive their Quality from Use and it's Love. In a Word, Nothing else flourishes or is produced from the Ground in the Heavens, but Use, for Use is the vegetative Soul.

Since Use is the vegetative Soul, therefore in those Places in the Spiritual World, called Deserts, where they dwell, who in the World had rejected Works of Charity, which are essential Uses, there appears neither Grass nor Herb of any Kind, but merely Gravel and Sand. By the Uses, which alone flourish in the Heavens, is meant all Good in Act, which is derived from the Lord by Love to Him, and by neighbourly Love. Every Vegetable there represents a Form of Use; and whatever appears in any Vegetable, from it's first to it's last and from it's last

to it's first, that is, from the Seed to the Flower and from the Flower to the Seed, exhibits the Progression and Extension of Affection and it's Use, from End to End. The skilful in the Art of Botany, Chemistry, Physic, and Pharmacy, after Death come into the Science of the spiritual Uses resulting from the Vegetables in the Spiritual World, and they also exercise it, and take their chief Delight therein. I have conversed with such, and have heard wonderful Things from them.

From what has been said every one may now clearly perceive the great Error of those, who ascribe the Generations of Animals, and the Productions of Vegetables, to Nature. They are like Persons who ascribe magnificent and splendid Works to the Instrument instead of the Artist, or like those who worship a graven Image instead of God. Hence have arisen innumerable Fallacies in reasoning concerning Things spiritual, moral, and civil;

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for

for Fallacy is an Inversion of Order, it is the Judgment of the Eye and not of the Mind, and it is a Conclusion from the Appearance of a Thing, and not from it's Essence: Wherefore to reason from Fallacies concerning the World, and the Existence of Things therein, is like confirming by Reasonings that Darknes is Light, that Death is Life, and that the Body flows into the Soul, and not the Soul into the Body; when nevertheless it is an eternal Truth, that all Influx is spiritual, and not natural; or in other Words, that the Soul, which is spiritual, flows into the Body which is material; and the Spiritual World into the Natural World; and moreover, that as the Divine Being created all Things from himself, and by what proceeds from himself, so also does he support and uphold all Things; consequently, that Sustainance or Support is perpetual Creation, just as Subsistence is perpetual Existence.

F I N I S.





